

Herald of Freedom.

BY G. W. BROWN & CO.

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Original Poetry.

For the Herald of Freedom.

The Kansas Pioneers' Song.

Now let huzzas salute the sky!
And banners streaming wave on high,
As from New England's rocky coast,
And from the land of Freedom's host,
The Pioneers, a sturdy throng,
In crowds for Kansas sweep along.
Like ripples starting small and free—
Like billows rolling from the sea—
They rise and swell from shore to shore,
And spread the plains of Kansas o'er.

A band of brothers strong and free,
United firm for liberty,
Resolved to make the Kansas free
And stay the curse of slavery.

All hail! ye lands from sea to sea!
Hope gleams upon thy destiny!
The fires are blazing o'er the plains,
The light of Freedom's sun remains,
Old Bunker Hill shall never tire!
The sons are worthy of the sire!
The prairies all are wide awake,
They've bridged the chasm of the State,
And great Niagara shall rest
Ere slavery o'erflows the West.

The Pioneers' hand shall be
United firm for liberty,
Resolved to keep the Kansas free
And stay the curse of slavery.

All hail! ye mountains echo ring—
Ye lightning bolts the message bring—
That Freedom's host have met the foe,
And laid the Border Ruffians low.
The voice of Freedom's eye
Hath power to make invaders fly.
Till liberty's own dominion gains
And casts a banner from the plains,
So high and glorious that light
Perpetual shall play upon its height.

And cheer the soldiers of the free
United firm for liberty,
Resolved to make the Kansas free
And stay the curse of slavery.

Political Matters.

The Kansas-Missouri Usurpations—Protection or no Protection?

The late disturbances in Kansas have raised a serious question respecting the authority of the President of the United States. Has the President of the United States the right to interpose his sovereign power to prevent the citizens of a State from invading the territory of the United States, and forcibly usurping the rights of citizenship, and exercising legislative authority over it? If he has no such right then Congress should immediately confer it upon him; and if he have the right he should be held responsible for its exercise upon due information, whenever the public exigencies require it. We confess we have not been more surprised at the grave denial of this right, than at the apparent acquiescence in the correctness of such denial. We by no means subscribe to this doctrine of Presidential impotency. Shall the President of this great republic, with full knowledge of an invasion of a Territory by citizens of one of the States of this Union with intent to usurp the rights both of citizenship and of supreme legislative authority over it, stand coolly by and suffer the damning deed to be done under the pretext that he has no authority to prevent it? No authority to execute the law of Congress? No authority to repel the invasion of a Territory of this Union, and prevent a forcible usurpation of the rights of citizenship, and of supreme legislative power? No authority to protect American citizens on the soil of the United States, or prevent civil war? In our opinion it is not so. Such a confession of Presidential impotency is an evasion,—we had almost said a pretext, a subterfuge. Our government is not that rickety thing, nor our constitution that phantom of statesmanship which such a confession of its weakness would imply. The constitution says that the President shall be "commander-in-chief of the army and navy of the United States;" and that "the President shall take care that the laws be faithfully executed." Does the organic law of Congress, establishing the Territory of Kansas form an exception to this construction? Does not the law provide in positive terms, "that the citizens of Kansas shall be left perfectly free to form and regulate their own domestic institutions in their own way?" Are they thus "free" if they are left defenseless and liable to be invaded and outwitted by their more powerful neighbors? Did Congress only enslave the people from its control, and leave them to become the prey of the Border Ruffians of Missouri, or did it guarantee protection to them against the world?

Does protection to Kansas depend upon the power and numerical strength of its citizens? and is this the protection America offers American citizens upon American soil? What would be said of a British minister of foreign affairs who should hold such language toward the people of one of her majesty's colonies. Protection, full, equal and complete protection to every American citizen, at home and abroad, is the funda-

mental idea of our government, and far distant be the day when an American shall invoke it in vain.

It is fallacious reasoning to deny to the President authority to prevent the illegal interference of Missourians, and to guard the ballot-box in Kansas against violence on the ground that the organic law of that Territory does not expressly enjoin any such duty upon him. Such construction would make some of the most important and necessary laws of Congress a dead letter. But comparatively few laws contain any such provision. Such construction, moreover, would operate as a practical amendment of a positive injunction of the constitution of the United States, by limiting the duty of the President, to "take care that such laws only can be executed as Congress shall therein expressly require him to execute!"

What provision, we desire to ask, can be found in the fugitive slave law, which requires the President, if need be, to put in requisition the army and navy of the United States to send back a fugitive slave? We are not aware that that law contains such express authority. The argument, therefore, proves too much, unless the fugitive slave law is an exception to the rule, and the protection of slavery is more important than the protection of the rights of citizenship. If in appointing the officers of Kansas the President exhausted the power expressly given him under the specific law organizing that Territory, he had under the constitution still higher, and more delicate and important duties to perform. Of what avail was the parchment commissioning Hon. A. H. Reeder as Governor of Kansas, or the organic law of Congress requiring him to fix the time and places for resident citizens of Kansas to deposit their ballots for members of the legislative assembly, if that commission and that law instead of being sustained by the strong arm of government were liable to be annulled by Missourians, and to lose all vitality "when the forlorn people shall approach them for protection?" "We have not been accustomed to regard the Kansas-Nebraska law, and the appointment of Gov. Reeder that farce which such construction would imply.

Although the conduct of the Missourians is an anomaly in our history, thanks to the patriotism of our people, yet all the analogies of our political history, whether connected with our domestic affairs or our foreign relations sanction the position we have taken. President Van Buren saw fit to interfere to prevent the violation of our neutrality laws on our Northern frontier. Both Presidents Fillmore and Pierce himself issued their proclamations, upon slight evidence, warning our citizens of the danger of violating our neutrality laws with Spain. Are the neutrality laws of Congress more important than its Territorial enactments? Or is it less the duty of the President to protect the people of a Territory from the attacks of citizens of another State, than it is to protect a foreign government from the wantonness of our own citizens? Upon the first signs of a civil war between the inhabitants of New Mexico and the authorities of Texas, President Taylor dispatched the United States troops to that quarter. When the citizens of South Carolina raised the bloody flag of nullification, Gen. Jackson, so far from entering a plea of impotency, issued his proclamation and threatened to put in requisition the entire power of the general government. The result was the settlement of that vexed question, and peace to the country. Who can say what would have been the consequence to the republic on the occasions referred to, had less firmness been manifested by the incumbents of the Presidential chair? If on such great occasions, and under such fearful responsibilities it has been deemed necessary, and has proved wise, for the President to take care that the laws be faithfully executed, can there be any doubt as to what his authority is on the Kansas question?

The contrary doctrine would necessarily lead to Congressional intervention in the domestic affairs of a Territory, and perhaps to the enactment of a Wilmot Proviso; for if the people of the Territories are not to be protected in legislation for themselves, Congress must legislate for them, and surely, of two evils, Congressional intervention is less to be dreaded than Missouri intervention.

We therefore trust that President Pierce, regarding these precedents, the solemn injunctions of the constitution, and the peace, prosperity and perpetuity of the republic, will interpose the power of the general government and guard the ballot box in Kansas from fraud and violence should a future occasion require it. This may be done by giving the Governor of the Territory authority to call the United States troops into this service in connection with the civil posse. The United States District Attorneys for Kansas and Missouri should be instructed to commence prosecutions against the ringleaders in these outrages for a conspiracy to obstruct the execution of the laws of the United States. It will be exceedingly difficult, nay, impossible, for the proper authorities to satisfy the country that they cherish a sincere desire to secure to the citizens of Kansas the free and unrestricted right to carry out the Kansas-Nebraska law in its true spirit, so long as appropriate legal remedies shall remain untried. *Republican, Mo., Journal.*

The Legal Tenure of Slavery.

1. Slavery, being illegal, is unconstitutional of course. Nothing can be constitutional that is illegal.

2. There would have been no valid "recognition of slavery or compromise" with it, in the Constitution, because there was no legalized slavery in the country to be the subject of such recognition or compromise.

3. Slavery is unconstitutional because it is directly in violation of the Declaration of Independence, "the first act of our nation," which, (in the words of the late John C. Spencer,) "being a solemn recognition of the liberty and equality of all men, and that the right to liberty and happiness are inalienable—was the corner stone of our confederacy, and is above all constitutions and all laws."

4. Slavery is unconstitutional because it is directly in conflict with the declared objects of the Constitution, as set forth in its preamble, viz: "To form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

5. Slavery is unconstitutional because antagonistic, not only to the declared objects, but to the manifest spirit, general structure and leading provisions of the instrument, which all favor human liberty, and provide safeguards for its preservation, without any invidious exceptions or distinctions of race or color, and without any mention either of slavery or slaves.

6. Slavery is unconstitutional because it cannot exist but in direct violation of express and fundamental constitutional provisions and prohibitions.

7. The Constitution forbids slavery by declaring that "no person shall be deprived of liberty without due process of law," and that "the right of the people, to secure in their persons," "shall not be violated."

8. The Constitution forbids the States to maintain slavery, by declaring that "No State shall pass any bills of attainder, or ex post facto law, or laws impairing the obligations of contracts,"—"nor grant any title of nobility."

9. The Constitution provides for the liberation of all slaves, by declaring that "the writ of habeas corpus shall not be suspended in times of peace." This is the writ that made slavery impossible in England.

10. The federal government has power to abolish slavery, because it has power to "secure the blessings of liberty," "establish justice," "insure domestic tranquility," "provide for the common defense," and "promote the general welfare."

11. The federal government is constitutionally bound to abolish slavery in the States, for "the United States shall guaranty to every State in this Union, a republican form of government," which "secures the equal rights of every citizen, in his person and property, and in their management."

12. The Constitution confers power on the federal government to abolish slavery, by providing that—"Congress shall have power to make all laws which shall be necessary and proper for carrying into execution the foregoing powers, and all other powers vested by this Constitution in the government of the United States, or in any department or office thereof." [Art. I, Sec. 8, Clause 18.]

13. The exercise of this power would be no violation of "State Rights"—which do not authorize State wrongs.—State rights do not include the right of doing what the Constitution forbids.—Neither do the limited powers of the federal government restrict it from doing what the Constitution expressly requires it to do.

14. No conflict of jurisdiction can arise from a federal abolition of slavery, for—

"The Constitution and the Laws of the United States which shall be made in pursuance thereof," &c., "shall be the supreme law of the land, and the Judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding." (Art. VI, clause 2.)

15. Congress can abolish slavery by declaring the slaves citizens, or by naturalizing them it can make them such. It can abolish slavery by establishing such Federal Courts, and by appointing such Federal Judges as shall apply the "habeas corpus" to slaves.

16. The clauses of the Constitution claimed by slaveholders—even according to their own construction of them—do not prohibit nor prevent the abolition of slavery by the federal government.—Nothing more can even they claim under them than "the appointment of representatives" and the "rendition of fugitives" so long as slaveholding continues. The clauses do not promise the perpetuity of slavery, nor the forbearance of the Government to exercise its just powers for the protection of personal liberty, by the habeas corpus,—nor the guaranty, to every State in the Union, of a republican form of government.

17. But the claims of slaveholders under these clauses will disappear, whenever they are construed in accordance with those rules of interpretation which are laid down by eminent jurists, and which—in all cases where the interests of slavery are not involved—are not only sanctioned but acted upon by the Supreme Court of the United States.

18. One of those rules is—

"Where rights are infringed, where fundamental principles are overthrown, where the general system of all laws is departed from, the legislative intention must be expressed with irresistible clearness, to induce a Court of justice to suppose a design to effect such objects." (Rule of Sup. Court. U. S. vs. Fisher and others, 2 Cranch, 390.)

By this rule not one of the clauses claimed for slavery, could be applied to that subject. They all speak of "persons"—but "slaves" cannot be regarded in law as "persons."

19. All expositions of the Constitution that favor slavery take for granted the legality of slavery at the time the Constitution was formed. Aside from this assumption, no one would ever have thought of giving to any clause of the Constitution such a construction. But since the assumption is a falsehood, the expositions founded upon it fall with it.

20. All pro-slavery expositions of the Constitution originally came with slaveholders, and it is high time to bring them to the test of legal and just rules of interpretation. *Wm. Goodell.*

An Abolition Slaveholder.

The Hon. F. P. Blair, formerly one of the editors and proprietors of the Washington Globe, a political writer of Jackson's time and era, and whose scathing pen has left many a smarting wound in the recollection of his enemies, publishes a letter to the Republican Association of the city of Washington, which, while it evinces no failure of his original power as a political writer, adds high credit to his name as a statesman and a patriot. Mr. Blair is a slaveholder, a rich and kind hearted one, not from choice, perhaps, but because he lives in a community in which it is difficult, if not impossible, to conduct the business of an extensive farm without slaves. We have been upon that farm, and have seen personally what was the condition and treatment of his slaves, and what is required of them in the way of labor. They are doubtless well fed, warmly lodged, comfortably clothed, and adequately cared for in sickness and in health.

Few of the moral or physical evils of slavery are manifest in the condition of those under the ownership of Mr. Blair. Mr. Blair is a statesman, and has been an active and successful politician, but he is opposed to the extension of slavery. His mind is distinguished for analytical power, close reasoning and minute and extensive political knowledge; independence of thought is its leading characteristic, clearness and discrimination are its prominent attributes; all these qualities are brought to bear in the consideration of the question of the power of Congress to legislate with regard to slavery in Territories. He treats the doubts which demagogues have raised as to the exercise of that power with the contempt they deserve, and disposes of them with a masterly hand. He is a staunch advocate of the Democratic party of Andrew Jackson, habitually a strict constitutional constructionist, a thorough States' rights man, and one who has half his liberal fortune invested in slaves, promulgates and enforces by example and precept those very doctrines which are said to be born of abolition fanaticism. These doctrines come from a man who was the companion and adviser of Jackson, in whose able pen that distinguished politician looked constantly for efficient and reliable aid from the friend and coadjutor of Dromgole, of Dixon, of H. Lewis, of Felix Grundy, and of Silas Wright. He boasts of no new lights.—The convictions which he promulgates to-day are those which he held and advocated a quarter of a century ago and they are the same which followed him throughout the editorship of the Globe.

This letter is suggestive and demonstrative and doubly so coming from a source of political authority as deservedly high as that of Francis P. Blair. *Michigan Free Democrat.*

The editor of the St. Louis Intelligencer deprecates the conduct of the government in Kansas, and laments the part the people of Missouri have been induced to take, which he is convinced will be injurious to themselves. Speaking of the meetings that have been held at Weston and St. Joseph, and the companies formed to go to Kansas, he says:—

"There it is! Now, is not this conduct most fatal to Missouri interests and honor? In heaven's name, let Pierce and his political pets—his Kansas officials—take care of themselves. Have we not been told, time and again, that the pro-slavery party were the people of Kansas—that four-fifths of the actual settlers of Kansas, were supporters of the Territorial officers and that the Free-soilers were an insignificant squad about Lawrence, who were devoid of courage, and fit only to be laughed at?"

And now, forsooth, the United States officials in Kansas, and the all-prevailing pro-slavery people of Kansas, are in deadly peril, and "dispatches from Weston and St. Joseph, state that large meetings of the citizens have been held, and companies formed to go to Kansas." All to protect that country from the "paupers and hirelings," lately shipped to Kansas like so many cattle, we are informed, at the expense of Emigrant Aid Societies.

It does seem to us, that one of the devil's own choicest humbugs is exploding in this call on Missouri for "help."

Choice Poetry.

Song of the Emigrant.

To the West! to the West! to the land of the free!
Where mightiest Missouri rolls down to the sea;
Where a man is a man if he's willing to toil,
And the humblest may gather the fruits of the soil.

Where children are blessings, and he who has most
Has aid for his fortune, and riches to boast;
Where the young may exult, and the aged may rest,
Away, far away, to the land of the West.

To the West! to the West! where the rivers
That flow
Run thousands of miles, spreading out as they go;
Where the green waving forests shall echo our call,
As wide as Old England, and free to us all.

Where prairies, like seas where the billows have rolled,
Are broad as the kingdoms and empires of old,
And the lakes are like oceans, in storm or in rest,
Away, far away, to the land of the West.

To the West! to the West! there is wealth to be won,
The forests to clear—is the work to be done!
We'll try it—we'll do it—and never despair,
While there's light in the sunshine, or breath in the air.

The bold independence that labor shall buy,
Shall strengthen our hands, and forbid us to shy;
Away, far away, let us hope for the best,
And build up a home in the far distant West.

Miscellaneous.

The Position of Woman.

The Westminster Review contains an article on the position occupied by woman in different nations, from which we derive the following:—

The Mohammedans nearly all believe that woman has no soul. This is not taught in the Koran, but is countenanced by the fact that in the Prophet's Paradise hours are given to the faithful instead of their earthly wives. The Chinese make slaves of their women in this world, and deny them of any hope of compensation hereafter. M. Hue states that the Chinese women, in the southern provinces, have formed a sect called the "Abstinentists," who live wholly on vegetables. They think that after death, if they have been faithful to their vows of abstinence, they will return to life as men. In western Australia, female children are always betrothed a few days after their birth. Should the first husband die before the girl attains her majority, she belongs to his heir. In New Zealand, if a girl's future husband should die, no other man can make a proposal to her. Among the Hindus, widows may not marry again. In China, the parents bargain for the marriage of their children while they are yet unborn. The New Hollanders steal their wives, and if a woman attempts to escape her captor, he at once thrusts a spear through the fleshy part of her leg or thigh.

Of all methods of obtaining a wife, that of purchase is the most universal. It is practiced by the Africans, by the black and brown races of the Indian Archipelago, and by nearly all the nations of Asia. The Circassian women prefer being sent to Constantinople and sold. Six girls, intended to be sold as slaves, were taken from a Turkish vessel recently by the Russians. They were informed that they could either marry Russians or Cossacks, of their own free choice, or be taken to Germany, or, lastly, be sold at Constantinople. Without a moment's consideration they exclaimed: "To Constantinople to be sold!"

In Siam and Choochin China, men invariably purchase their wives; but the women have one privilege: the parents cannot sell them without their will. In Japan presents are made to the bride, who transfers them to her relatives, to defray the expense and trouble they incurred in bringing her up. In China, a woman is sold without being consulted on the subject, and has to obey every one in the family of her purchaser without exception. Her husband can strike her, starve her, sell her, or even let her out for a longer or shorter period. A large number of women are thus driven to suicide, when the husband manifests a great deal of emotion: being under the necessity of buying another wife.

Truly, woman, even more than man, should be the warm supporter of Christianity, and all institutions based upon justice and freedom. For, wherever there are heathenism and injustice, she is the greatest sufferer.

We spend our incomes for paint and paper, for a hundred trifles, I know not what, and not for the things of a man. Our expense is almost all for conformity. It is for cake that we run in debt; 'tis not the intellect, not the heart, not beauty, not worship, that costs so much. We dare not trust our wit for making our house pleasant to our friend, and so we buy ice-creams. He is accustomed to carpets, and we have not sufficient character to put floor cloths out of his mind whilst he stays in the house, and so we pile the floor with carpets. Let the house rather be a temple of the furies of Lacedaemon, formidable to all, which none but a Spartan may enter or so much as behold. As soon as these are laid, as soon as there is society, comfits and cushions will be left to slaves. *Emerson.*

It is one of God's blessings, that we cannot foreknow the hour of our death; for a time fixed, even beyond the possibility of living, would trouble us far more than death this uncertainty. *King James.*

The Religion of Japan.

The letter below is exceedingly interesting, as revealing the religious practices of the Japanese. It is from W. C. Reed, one of our countrymen, who has made the first and unsuccessful attempt there to establish a commercial house.—It is published with others in the Journal of Commerce. Mr. Reed says:

"The religion of the country is as strange as the people themselves. Our short stay here has not afforded us much opportunity to become conversant with all their vocations and religious opinions. So far as I know of them, I write you.—First, they have no Sabbath or weeks, but divide the time by moons and half-moons. Hence the first and middle of each month is observed as a day of rest or recreation. On those days no appearance of activity is to be seen. All the houses are closed, and the inmates spend their time in eating and licentious enjoyments, to such an extent, the Russians say, as to become perfectly abhorrent to an enlightened mind. What takes place in their houses on those days I am unable to say, but I have noticed them excluding themselves from the streets on those days. Temples are built all over the country, where there is a spot sufficiently picturesque to meet their idea of a temple site. In the temple a priest lives, with as many wives as he wishes, and to all appearances leads a life of licentious debauchery. In front of each temple is a large bell which is sounded at certain hours of the day, or according to my observation, at any hour it may suit the Buns or Priest, and that is a signal that he goes to prayer. None come at the sound of the bell, nor does it appear that the object is to call the people in.—The priest sits down in front of an altar, with a small taper burning, and with a small mallet in one hand and a string of beads in the other, he begins to hum or half sing a certain number of words—"Am Jam Am," at the same time rapidly striking a wooden bell or tub, and then a copper one, and so on alternately, for an hour or so, except sometimes he ceases to strike with the mallet, and rubs the beads together with both hands and renders his voice finer or more slow and plaintive. This appears to be all the worship they have, and their belief is, that the priest can, and must do all the praying. There appears to be no solemnity attached to this service by the people or the priest: for go into a temple during prayer, and the priest gets up and begins to laugh and ask questions, &c., the same as though we entered a shop. In short, I am informed that the people in general have no respect for their priests, but treat them as we would some outcast from society. The field for missionary labor must be unlimited here. I trust ere long that we shall see American enterprise exhibiting itself in Japan. Not long since some of the leading officers of this Government came to visit me on business, and their attention was attracted to a sacred picture or painting hanging on the wall. They asked me what it was intended to represent. "Our Savior in his mother's arms," I replied. They asked if people in our country had wings. I said "no, they represented angels." "Aha!" said they, "angels! we have none in Japan!" manifesting the most perfect surprise and ignorance of beings like us, having wings. I asked them if they would not like some here. They said "no; we like not angels."

Yesterday, while these same officers were discussing some question about my right to stay here, &c., the interpreter accidentally picked up the Bible lying on the table, and began to read aloud to me from the 1st chapter of Genesis; and he read four verses quite plain, and stopped, looked to me and said, "What book is this?" I told him it was the Bible, the American book of religion; that all families had one, and it was the one book in the world that told how the world and he and I originated. I asked him to take it and keep it, but he declined, saying, "I cannot be glad to do so," and at this time he got such a look from the other officers as obliged him to close it at once, and put it away. From what I have seen and what I can learn, I am convinced that the Bible and its teaching would produce a most wonderful and speedy change here; but whether or not the Emperor would allow of its promulgation here, is more than I can say. I am under the impression that he would resist it most firmly. I do hope that before this year ends, some will attempt to teach its principles here."

Material Aid for Kansas.

We are authorized to state that one of our wealthiest citizens stands ready to contribute one thousand dollars towards arming and equipping a company of two hundred men for the defence of the life and liberty of the people of Kansas, and to protect them in the pursuit of happiness, and their other inalienable rights; and that another gentleman has pledged himself to pay the same amount, whenever such a company shall be organized, and one thousand dollars more for every company of two hundred up to five, or one thousand men, making in all five thousand dollars. These propositions are made in good faith by men abundantly able to perform all they promise. Their object in making them is simply to aid the actual settlers of Kansas to protect themselves in the rights guaranteed to them by the Constitution and laws of the country, against the armed invasion of the Missouri cut-throats, and with no view of any aggressive movements. *Detroit Tribune.*

No more Slave States!

Vegetarian Settlement Company.

The pioneers sent out by this Company in September last, have reported in favor of a location in Southern Kansas, within a day's walk of Fort Scott, on a rapid part of the Neosho river, where there is abundance of water-power ten months in the year.

The location is described in the report as having "sufficient amount of timber to serve the purpose of settlers till more can be grown. Coal, limestone and sandstone, (suitable for gravestones, etc.) are abundant. Springs of pure water are interspersed throughout a fine, rolling prairie. The soil is composed of rich vegetable mold and loam, to a great depth, with a gravelly and in some instances, rocky substance. The scenery is very beautiful and the surface undulating like the waves of the ocean subsiding after a storm. The banks of the river are from fifteen to thirty feet high, so that a mill-dam can be easily constructed without causing an overflow. Altogether it does not appear that a more suitable site could be found for the purposes of the Company."

The directors are issuing two circulars—one to members, giving particulars of the precise locality and the plan of operation; the other to friends, giving the plan of operation, but omitting to mention the precise locality of the site. This latter will be sent to inquirers, and the other to members only.

The stock already taken in the Company amounts to \$25,000, in shares of \$5 each, and applications are continually being received for membership. The directors do not pledge themselves to sell stock at \$5 a share after January, 1856. Persons who become members before the 31st of January are entitled to be regarded as the founders of the settlement, and will have the privilege of the distribution of lots, to take place on the first of May following. Their names will also be used to designate the avenues and streets adjoining their respective estates.

There is evidently a determination on the part of the directors to prosecute the work during the ensuing spring with great vigor, and to start the settlement under the most favorable circumstances as to mills, machinery, etc. It is a movement which must, take an important and novel position among the reformatory undertakings of this country. United for the purpose of carrying out a favorite principle, there is a bond of union among the members not usually enjoyed by new settlements; and from the character of that principle, it necessarily draws together persons of a good moral character, who are generally sincere and earnest reformers in every department of social progress.

We have had pleasure in aiding this movement thus far, and we shall watch its progress with great interest, reporting, from time to time, the measures taken and the success which attends them. The Vegetarian Settlement will be a place for physical and moral education such as can not be found in any other part of the world. *Life Illustrated.*

Do you eat Pork?

Physicians have just discovered that the tape-worm only troubles those who eat pork. The Gazette Medicale asserts that the Hebrews are never troubled with it; that pork butchers are particularly liable to it, and that dogs fed on pork are universally so afflicted. In fact, it turns out that a small parasite worm called *crysticeus* (from two words signifying a small sack and a tail), which much affects pork, no sooner reaches the stomach than, from the change of diet and position, it is metamorphosed into the well known tape-worm; and the experiments of M. Kuehneimister, of Zittoria, upon a condemned criminal, have established the fact beyond all contradiction.

If you would avoid tape worm, therefore, avoid pork. Look a pig in the face with the calm consciousness that you are one of those who never thirst after his blood. Eat swine sausages, unless you are confident that when you take them you take them as you do slippery elm for a cold—with the bark. Let Cincinnati rejoice in her name of Porkopolis. We have no envy for a title of such tape worm distinction. Her population evidently ante-date their dissolution, and become "food for worms," even while yet in the flesh. Theirs is a living death; and the pig that they devour to-day, revenges himself by leaving in their systems a portion of himself, that, in turn, devours them with an insatiability beyond all parallel.

Indeed, we begin to feel a horror for a city that has a reputation for slaughter far surpassing that of Sodom and Gomorrah. As the quaint author of "The Spoon" once observed, her merchandise is flesh. Her butchers are occupied with its sales; and as the market price rises and falls, so does the value of her real estate. Her merchants are butchers. Her staple is sterne. Her palaces are built with the price of blood, and illuminated at night with the fat of her slain. Like Babylon, "seated on many waters and drunken with blood," so revolves Cincinnati, on a larger stream than the Euphrates, clothed in scales, and merrily calling herself Queen of the West. Yet, let her beware. Vengeance will not sleep forever. And when pigs get their rights, she will rue her destiny. *N. Y. Sunday Times.*

No more Slave States!